

3-1911

Volume 03, Number 03

College of Medical Evangelists

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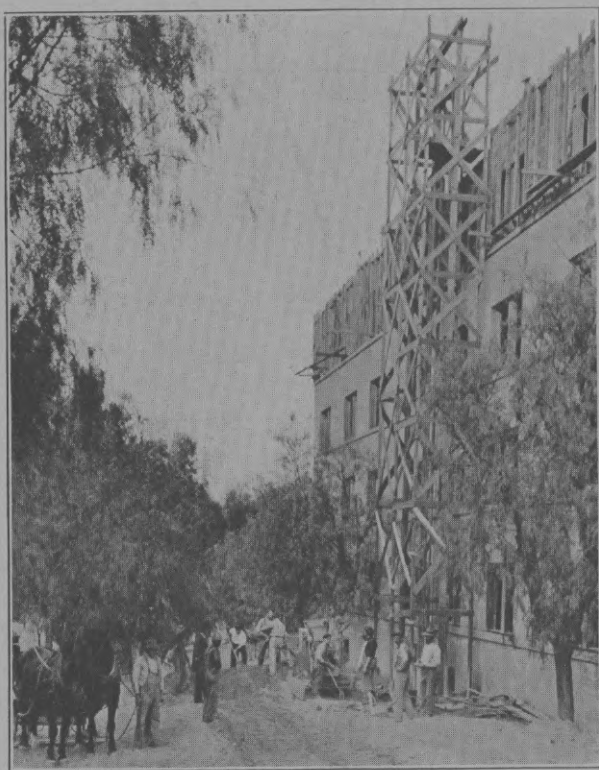
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The Medical Evangelist

Loma Linda - MARCH, 1911 - California

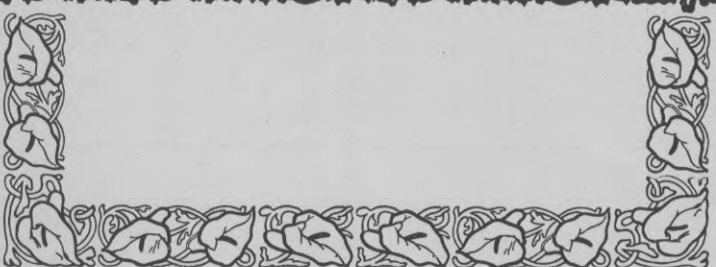


Monthly - Ten Numbers - 50c a Year



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The Medical Evangelist

VOL. 3

MARCH, 1911

No. 3

How We may Cultivate a Growing Christian Experience

CHAS. W. HARRISON, First Year Medical

This question, if fully expanded, takes in our every-day experiences from the time we open our eyes in the morning until we lose ourselves in sleep at night. Each act in our every-day experience reveals motive and develops character.

TRIALS.

Success in any line is not attained without trials. Take for example the telegraph operator. He must spend long months in study and practice before he can be entrusted with a work in which, if he should make a mistake of one word, many lives may be sacrificed.

The Christian needs the same perseverance and discipline to make a success of the Christian life as a man does in any worldly enterprise; yes, and much more! With all our energy and ambition we shall fail unless we depend upon God for strength; for we fight not against flesh and blood, but against the powers of darkness.

There is a beverage which is used by some people that the Christian should leave alone. When first taken it seems energizing and invigorating, but it soon affects the mind. The person imagines that everybody is working against him. His work is not appreciated. He begins to find fault with everything, till at last the world grows dark and life seems a failure.

When this drink habit is once formed, it requires more than human strength to overcome it. This drink is selfishness.

Day by day we should conquer self, and grow into a noble heroism. This is our allotted task. But self can not be overcome without help from the Lord. It requires "resolute decision, unwavering purpose, continual watchfulness and unceasing prayer."

OUR THOUGHTS.

The wise man says, "As a man thinketh in his heart, so is he." How important then that we guard our thoughts. By

continual perseverance it will become a habit to think and act aright. Cherish self-forgetfulness, and life's pathway will continually grow brighter.

We should never allow our minds to dwell on gloomy subjects. Think courage, talk courage, and be courageous. We should have a high aim in life, and ever keep our eyes fixed upon the goal. All thoughts of failure and discouragement should be banished. Let us practice faith, cherish hopefulness, and we shall be rewarded.

OUR WORDS.

Our words, when rightly spoken, are a blessing and a comfort to those around us.

Many a one, when feeling sad and gloomy, has been cheered on hearing a pleasant voice say, "Good Morning;" and looking up, has seen a bright, cheerful countenance. The clouds have seemed to drift away, and all the world looked brighter.

As students with students, let our words be few in regard to the course and action of others. Ever remember that what we are has more influence than what we say. "The strongest argument in favor of the gospel is a loving and loveable Christian."

FAITH.

Faith does not come merely by our consent, but by persevering effort.

If we would be men of power in the world, we must take time to think. In the early morning hours, a time should be set apart for meditation and prayer. We should take our Bibles and read some of the experiences of Israel as recorded in the 105th and 106th Psalms. It is wonderful how God worked in behalf of His people in that day; but in our time we have been repeatedly told that He is anxious to do the same things for His people.

Those who have tried again and again to make a success of their Christian life, and yet do not feel right in the sight of God, should take time to investigate and see where the trouble is. Such people especially need the quiet morning hour for communion with God.

Never give up. This is where nine-tenths of our young people are making the mistake of their lives. Success in any line is only gained by "staying with it." The greatest stimulus to holy living is to recognize God's presence each moment. Christ says, "Be of good cheer, I have overcome the world."

Denying Creation

(Concluded)

GEORGE MCCREADY PRICE

From a Chapel talk to the students in the College of Medical Evangelists, Loma Linda, Cal., Jan. 2, 1911.

We are not now much concerned with the higher criticism and its results in discrediting the Bible. We are chiefly concerned with another view of the same general movement of modern warfare on the Bible, namely, the denial of a literal creation on the ground of alleged discoveries in natural science at variance with the literal understanding of Genesis.

The following from the late Goldwin Smith is taken at random, but is a fair sample of the prevailing notions among the modern educated classes. Speaking of what he calls "dogma" by which he is pleased to term the old system of evangelical Christianity, he says:—

"The whole structure apparently rests on the Mosaic account of the creation and the fall of man. Without the fall, there could have been no room for the incarnation and the atonement. But who, in the face of the discoveries of science, can continue to believe in the Mosaic account of creation and the fall of man?" (*Literary Digest*, October 14, 1905)

But this rhetorical question of this illustrious scholar is not by any means an extreme instance of the attitude of modern scholars toward the record of creation as given in the Bible. From Maine to California, and from Ireland to India and Japan, the same attitude of assurance is manifested, that the old beliefs are dead and buried. The following is from Carl Snyder:

"There is not an intelligent man on the whole wide earth who longer believes that the Mosaic account of creation is true, or that the world was created in the year 4004 B. C. . . . We are past all that." (*New Conceptions in Science*, p. 33.)

Some may be inclined to think that it is largely a game of "bluff" and bragadocio on the part of these men that makes them talk thus. But it is not so. The sentiments they advocate are so nearly universal in the teachings of our modern colleges and universities, not excepting the theological seminaries of practically every denomination in Christendom, except the Seventh-day Adventists, that these men actually believe what they write, and that the long drawn out ages of the popular evolutionary geology have forever displaced the old idea of a literal creation as taught by the Biblical writers, and by Luther, Calvin, Wesley, and the pillars of the church of no more than a generation ago.

To present the matter from a slightly different view-point, I

give the following quotations from a volume by the late Prof. William James of Harvard being the published form of his "Hibbert Lectures" of 1909. He has entitled his book "A Pluralistic Universe;" for he was one of the very few philosophers of note who reject the current popular teachings of "Monism," and hold to some form of "Dualism" or Pluralism, as he terms it, though under Dualism is embraced the old-fashioned doctrine of a literal creation, as taught in the Bible. Of the latter he says:—

"Dualistic theism is professed as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and be replaced by a monistic pantheism more or less open or disguised." (p. 24)

Thus according to this authority the Roman Catholic colleges are about the only ones where the old ideas regarding creation and the government of the universe, the origin of evil and the origin of man, are even "professed." Some form of monistic pantheism has displaced it everywhere else.

But a further examination of his teachings shows that even Professor James is not by any means back to the former position of Biblical Christianity. In fact, the latter is so nearly out of date as to call for only a brief, passing reference in his lectures, which were given under the head of "The Present Situation in Philosophy." Thus he remarks:—

"I shall leave cynical materialism entirely out of our discussion, as not calling for treatment before this present audience, and I shall ignore old-fashioned dualistic theism for the same reason." (p. 30)

And it is important to note the suddenness of this change in the intellectual world. For this lecturer, after remarking that he had been told by some *Hindoos* that the "great obstacle to the spread of Christianity in their country was the puerility of our dogma of creation," added, —

"Assuredly, most members of this audience are ready to side with Hindooism in this matter."

But he then proceeds to say that "those of us who are sexagenarians" have witnessed such radical changes as make

"... the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its treatment of God as an external contriver, an intelligent and moral governor, sounds as odd to the most of us as if it were some outlandish savage religion." (p. 59)

But there is no further need to multiply evidence. The facts are too well known to admit of doubt that within a single generation the whole tone and character of the Protestant world has suddenly and completely changed regarding these fundamental ideas of creation and God's character and His relationship to the universe, and the prevailing ideas are practically identical with the monistic pantheism of the *Hindoos* of India.

United Work of Physicians and Evangelists

MRS. E. G. WHITE

To a Minister:

It is well, in presenting the truth to unbelievers, first to present some subjects upon which they will agree with us. The principles of health and temperance will appeal to their judgment, and we can from these subjects lead them on to understand the binding claims of the fourth commandment. This work our physicians can help in doing. When the people see the value of instruction given regarding healthful living, it gives them confidence to believe that the teachers of these principles have the truth in other lines.

It is the Lord's plan that physicians well versed in Bible truth shall unite with ministers laboring in the cities, and aid in giving as a whole the harmonious message of warning that should be given to the world. Some of the very best qualified men in our institutions should be chosen for this work.

To some it may seem unwise to take men qualified for the position of head physicians and put them to labor in the cities, even though chosen men fill their places in the institutions. But we need to take a broader view of the work, and to consider that the Lord is calling for a special line of work to be done in the cities—a work which requires the efforts of men of clear perception, and who, in the power of the Holy Spirit, can present before large congregations the principles of health reform.

The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister. His work commends itself to the good judgment of the people.

To an Evangelist:

Let your words be of a character to exalt the Word of God. Live and teach the principles of health reform. Emphasize your belief in the great truths upon which Christian people generally will agree with you. As you advocate the truth of God, you are in every respect to be an example to the believers.

The importance of making our way in the great cities is still kept before me. For many years the Lord has been urging upon us this duty, and yet we see but comparatively little accom-

plished in our great centers of population. If we do not take up this work in a determined manner, Satan will multiply difficulties which will not be easy to surmount. We are far behind in doing the work that should have been done in these long neglected cities. The work will now be more difficult than it would have been a few years ago. But if we take up the work in the name of the Lord, barriers will be broken down, and decided victories will be ours.

In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out.

In connection with the presentation of spiritual truths, we should also present what the Word of God says upon the questions of health and temperance. In every way possible we must seek to bring souls under the convicting and converting power of God. The believers in our churches need to be aroused to act their part. Let seasons of prayer be appointed, and let us earnestly seek the Lord for an increase of faith and courage. Let ministers and other church members labor for souls as never before. We are not to spend our time merely in repeating over and over the same things to the churches where the truth is well known. Let the church members labor unitedly in their several lines to create an interest. The disciples of Christ are to unite in labor for perishing souls. Let the laborers invite others to unite with them in their efforts, that many may be fired with zeal to work for the Master.

I entreat of the church members in every city that they lay hold upon the Lord with determined effort for the baptism of the Holy Spirit. Be assured that Satan is not asleep. Every obstacle possible he will place in the way of those who would advance in this work. Too often these obstacles are regarded as insurmountable. Let every one now be soundly and truly converted, and then lay hold of the work intelligently and with faith.

We don't half appreciate any truth until we live it out.

The gospel of redemption is the gospel of creation; and to deny a personal Creator is to deny a personal Redeemer.

Questions on "Ministry of Healing"

With the January number we began a series of questions based on "*Ministry of Healing*," which we believe will prove helpful to others studying this book. These questions have been used for review work in the nurses' classes at Loma Linda for the past three or four years. The questions here given are based on a part of the section, "The True Medical Missionary," pp. 17-108.

"The Healing of the Soul," 73-94

44. What is Christ ready to do to-day?
45. How had the demoniac become possessed by the demons?
46. Narrate the circumstances.
47. What was the cause of the struggle he underwent?
48. What do we learn from these things regarding man's free will?
49. What encouragement is there for us in the fact that "Satan is a conquered foe?"

"Saved to Serve," pp. 95-108

50. Tell the story of the two demoniacs at Gadara.
51. What two requests were made of Jesus?
52. In what respects were these healed men unprepared to do as Jesus asked? In what respects were they prepared?
53. Compare this with our own condition.
54. What is God's chosen agency for revealing Christ?
55. How much power does this agency have?
56. Why is it important for us to keep every gift of God fresh in our memory?
57. How is it that we are brought near to the Saviour?
58. What does the book say every Christian is to be?
59. To what classes are we indebted? To what extent?
60. What is the special work of the angels?
61. How should each child of God look upon himself?
62. Where will we find Christ's footprints?

Memory Passages in this Section, pp. 17-108

Pp. 19-20—"His voice was the first sound, etc." (one sentence).
 P. 20—"The Saviour made each work of healing, etc." (one sentence). P. 37—"In choosing men and women for His service, etc." (five sentences). P. 42—"Jesus knows the burden of every mother's heart, etc." (two sentences). P. 58—"All who are under the training of God, etc." (six sentences). P. 62—"Many hold faith as an opinion, etc." (two sentences). P. 72—"Whatever your anxieties and trials, etc." (four sentences). P. 94—"The rainbow of promise, etc." (three sentences). P. 100—"It is for our own benefit, etc." (three sentences).

The Medical Evangelist

A JOURNAL DEVOTED TO
MEDICAL EVANGELISTIC EDUCATION AND WORK

5 cents a copy

50 cents a year

VOL. 3.

MARCH, 1911

NO. 3

W. A. RUBLE, M. D., Editor

ASSISTANT EDITORS

GEORGE KNAPP ABBOTT, M. D.

GEORGE MCCREADY PRICE

Published Monthly by THE COLLEGE PRESS, Loma Linda, California

Editorial

On the front cover page will be seen a recent photograph of the Women's Dormitory taken during construction. The building consists of four stories of living rooms and a basement in which is the furnace and laundry room for the inmates.

The building is of re-enforced concrete. It contains sixty rooms of good size for two people. Electricity is used for lighting throughout. The main entrance to the building is on the second floor. On this floor are the Preceptress' rooms and the main parlor, which is large and well lighted and ventilated.

Although the building is not nearly completed, it is necessary for us to make use of the rooms because of the great number of helpers, students and patients at the institution. Already students are moving into the rooms. On account of the large patronage at the Sanitarium, it will be necessary for a time to make use of some of the rooms for the overflow of patients. The young women, in moving to the Dormitory, vacate some of the cottages, which will be used for patients and rooming some of the young men. These latter have thus far been roomed in two cottages with as many as four in a room in almost every case. West Cottage will be used for the young men for the present until a dormitory can be built for them.

The growth of the work at Loma Linda seems almost phenomenal. The consequent demands for enlarging our work here are stupendous. The new Women's Dormitory will but partially relieve the situation. We shall need before a year from now three more large buildings besides an addition to the Sanitarium itself for rooming patients, and another addition to our

treatment rooms. It was voted months ago to build on to our bath rooms to prepare for the patronage this year, but lack of means and stress of work have prevented this.

The next building needed is our Laboratory, which is not yet begun. We are endeavoring to carry on our scientific work in rooms entirely inadequate for the purpose, and one course is conducted in rooms in a neighboring town four miles away. This necessitates every student in the Medical School going and coming by train each day.

The next building needed will be a men's dormitory. At the beginning of another year a new class will be commencing, both of medical students and nurses. What shall we do with them? is the question that confronts us. The Men's Dormitory should be ready October 1 of this year.

Following closely upon the construction of the Dormitory there should be a hospital built. Already the Sanitarium is crowded beyond its capacity. The patronage increases from twenty-five per cent to thirty-three and one-third per cent each year. Many patients already have been turned away because we could not accommodate them. A hospital would provide a place where many could be cared for. Then too, it is necessary for us to utterly refuse to accept charity cases much of the time for lack of room. A medical school must have a hospital where students have access to patients for the experience. The Hospital should be ready by January 1, 1912. We must appeal to our people to assist us in keeping pace with the rapidly developing work which the Lord is building up at Loma Linda.

What rust is to iron, worry is to these bodies of ours—it corrodes them.—Anon.

We all remember the story of the six blind men who went to see the elephant. One got hold of the animal's trunk, and declared that an elephant is like a great long piece of India rubber. Another got to his side and declared that an elephant is like a wall. Thus each got but a partial idea. One look, a real revelation, would have given them more in two seconds than long periods of such blind gropings in the dark. Thus it is with science. People try to figure out in a scientific way how the world was made; while the Revelation that we have received from the only Being who really knows anything about it, would teach our scientists more of real value and truth in half an hour than long centuries of the gropings of the unaided human reason.

Locals

Drs. D. D. and Belle Wood-Comstock, from the Glendale Sanitarium, were visitors at Loma Linda, February 19.

One hundred and five patients are not only taxing the capacity of the Sanitarium, but this number insures all the exercise that is needful for our army of nurses.

The first and second year medical classes were allowed the privilege of a day in the mountains on February 13. Ascending from an altitude of one thousand feet with its flowers and green grass, to five thousand feet with six inches of snow lying heavily upon the pine branches, was an experience some of the class had never enjoyed.

A professor who has been a patient at the Sanitarium for some time, expressed his belief a few days ago that the prosperity of Loma Linda came from the noticeable fact that "all who serve in any capacity, from oldest to youngest, seem to feel that the life of the institution depends upon their individual faithfulness." This is as it should be.

Three hundred five persons were served in the Loma Linda Sanitarium dining room, Sunday, February 12, at 1 p. m. The automobiles filled all the vehicle space on the hill. This was not an invited company, but they were friends of the institution from the surrounding towns, who love the quiet and beautiful surroundings of Loma Linda, and who often run out to enjoy its shade and rest.

No work done truly,
No good word earnestly spoken,
No sacrifice freely made,
Was ever in vain.—Anon.

Just as the efforts to prevent Christ's resurrection became the most convincing arguments in its proof, so are the efforts of modern scientists to disprove creation rapidly becoming unanswerable arguments in its demonstration.

Centrifugal Education

GEORGE MCCREADY PRICE

Prof. Henry Fairfield Osborn in a recent address uses this term, "centrifugal education," in speaking of the training of students to give out, to construct, or to develop new ideas, in other words, to *do something*, as compared with the mere absorbing and memorizing of facts, which he designates "centripetal" education. It is evident that the chief object of education ought to be to develop the power of constructive or productive thinking, or to get the student to make a practical use of what he has learned. To develop in his students this power of constructive thinking, Professor Osborn has his students in turn give the lectures while he listens and makes comments. And after all, he says, "the measure of a teacher's success is the degree in which ideas come, not from him, but from his pupils."

The *Journal of the American Medical Association*, in commenting on this address says:

"In no profession is the possession of fully developed powers of observation and of prompt, logical and productive thinking more important than in the practice of medicine. A centrifugal education for every one who enters the medical profession would insure, not only more prompt and accurate diagnosis, but also the selection and use of the most rational and beneficial means of treatment." (Jan. 21, 1911)

From a broader standpoint it is important to keep in mind two facts: *First*, that centrifugal education is only possible in its best sense when the Bible and the great actuating motives of Christianity are given their rightful place as the highest formative power in education; and, *Second*, that the lamentable failure to thus recognize and use the Bible and true religion in the education of the modern generation is largely responsible for the deplorable state now prevailing in every department of life here in America, and in no place more manifest than in the higher institutions of learning. One of the best things we have seen in quite a while is a recent editorial by Dr. Daniel S. Gregory, the venerable editor of the *Bible Student and Teacher*, and formerly the Managing Editor of the *Standard Dictionary*:

"Not long since we had occasion to criticise the results of the so-called education in the great universities, especially in Harvard and Princeton. We found President Lowell of Harvard depreciating the extent to which 'other things than scholarly proficiency' are taking the pre-eminence in college life." He bewailed the fact that the subjects that are dominant in so many colleges appear to be "those which have to do with the social and

sporting activities of the student body.' We found him admitting sorrowfully the utter failure of the university curriculum to rouse any intellectual or literary interest or effort. A later utterance seems still more depressing. He says:—

"It is certain in time to work down into the schools to an even greater extent than it has done. In fact, it may be doubted whether the respect for scholarship ever has been so low in any institution of learning as it is in the American colleges at the present time."

"It is becoming pretty evident that we shall not have to wait long for the fruits of this mis-education. Says one of the New York papers, 'For one reason or other, the power to think straight is lessening all over the world.'"

"That means that reaping time has come already. Commenting on the harvest, *The Western Recorder*, after remarking that this is 'lamentable beyond words,' gives one of the main causes as it is working in the lower schools:—

"One reason is that thinking is troublesome and every effort is made to take from the children the necessity of thinking. They are given object lessons, pictures, etc.—anything to keep them from having to exert their minds."

"The kindergarten method in its extreme form is bad enough and disastrous enough in the primary and intermediate education; but the one place where it holds sovereign sway at the present time seems to be in the so-called university in which neither students nor professors have ever heard of any such thing as constructive thinking and work and all that it means by way of education. The brainless and purposeless young men who are paying for their degrees in such an institution must have something to occupy their time, and having no intellectual pursuits, betake themselves madly to mere animal sports and activities. Is it any wonder that 'straight thinking' or 'orthodox thinking' is becoming so rare in the world?"

True Christian education would have saved the world from all this. It is to save our young people from the effects of just such things and such methods of so-called "higher" education, that our system of Christian schools has been established, and Loma Linda now completes the system in one very practical direction. It is the aim of the management here to make our methods conform in all respects to the principles of Christian education.

During His ministry, Jesus devoted more time to healing the sick than to preaching.

Day by day He might have been seen entering the humble abodes of want and sorrow.

Christ came to this world to show that by receiving power from on high, man can live an unsullied life.

He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.—*Ministry of Healing*.

A Profitable Occasion

ALFRED SHRYOCK, M. D.

That the young people of our demonination are coming to be recognized as having an important part to perform in the closing work of the third angel's message, is evidenced by the rapid growth of, and prominence given to, the work of the Young People's Missionary Volunteer Societies in many of our conferences. Conventions for the studying of methods and various phases of our young people's work are being held in many places with great profit, both to the young people and the older members of our churches. I am sure that such conventions rightly conducted can but increase the efficiency of every church among us, and stimulate all, both young and old, to a deeper consecration to the service of our Master.

We feel that such will be the result of our good convention held at Loma Linda, February 11 and 12. The reason for calling a young people's convention at this particular time, was the presence in our midst of Miss Matilda Erickson, Corresponding Secretary of the Young People's Missionary Volunteer Department of the General Conference. Among other laborers with us at this time who are especially interested in the young people's work were Eld. M. H. St. John, the leader of the young people's work in this conference, and Brethren Ernest Lloyd, D. D. Fitch and E. C. Jaeger. Each of these rendered valuable assistance in the conduct of the convention.

We feel especially indebted to Miss Erickson for the valuable instruction given. Her first talk, given Sabbath forenoon, February 11, was on the subject of "Our Missionary Volunteers in all the World." She showed the remarkable growth of this movement among us during the last few years, and mentioned many foreign fields in which our volunteers are doing excellent work for the Master. In a later meeting Miss Erickson spoke of "The Ideal Missionary Volunteer Society." Many excellent thoughts were presented, and as we listened to her remarks, we could but wish that we might remember them all; and better still, see them in actual practice in our society. Among other excellent characteristics of the "Ideal Society" mentioned, are the following: An entire consecration to the motto to give "The Advent Message to all the World in this Generation." Every member a working member, following Wesley's rule,—"At it,

all at it, and always at it." Attention given to absent members and strangers, and an active committee on new members. Well served "Third Angel's Message" programs. The officers all personal workers. Live reports of work done. The front seats all filled.

During the Sabbath afternoon meeting, we listened to interesting reports from five district leaders of the young people's work in our conference. The conference is divided into districts comprising two, three or more churches, and leaders are appointed who have an oversight of the young people's work in these districts. Doctor Truman, the leader of our local district, comprising the churches of Loma Linda, Redlands and San Bernardino, gave a comprehensive report of work being done, and called upon various members of our societies who were present for reports of various phases of the young people's work in this district. Several responded with reports of health lectures given in nearby cities, singing and gospel talks in the County Jail and Hospital, openings for Sunday Schools and health lectures in school houses.

We listened with great interest to a report of Bro. E. C. Jaeger's work among the boys of our public schools and the Young Men's Christian Association, in giving them a knowledge of temperance and hygiene. This work yields definite results, not only in making many manly boys, but in reaching the parents also. Brother Jaeger also told of his desire to see our Young People's Societies of our state circulate a petition for state wide prohibition. Such a campaign would accomplish at least three important things, — First, it would educate the people of the state to the evils of intemperance. Second, it would remove the reproach often brought upon us, in connection with our religious liberty work, that we are lined up with the saloon element; and, Third, it would give us an opportunity to present a clean cut issue of temperance unhampered by any Sunday question. If left for others to inaugurate the movement, the chances are that it will be coupled with a plea for religious legislation, in which we can not co-operate.

Space will permit of only a mention of interesting and valuable papers and talks by Elders Burden, Owen and Santee, Doctors Ruble, Truman and Abbott and others. They were all good, and we feel that attendance upon this convention marks an epoch in our history in this district.

Correspondence

Pyeng Yiang, Korea, Dec. 5, 1910.

This town is the ancient capital of Korea, and was flourishing when Samuel was prophesying and David was reigning as king. We must come here once a month to do our trading, as we can get flour, sugar, salt, foreign cloth and quite a number of other things imported, but of course quite expensive.

I have been watching the opening and development of the Medical College with much interest, for I am sure that such an institution is much needed and, if rightly conducted, can be an important factor in helping to finish the work. There is no greater work than medical evangelical, to which the Saviour devoted almost one-third of His time when on earth. I wish I could take the Loma Linda medical students with me for one day's view of the real need of the Orient. It would cause every Christian medical student to consecrate himself for service in some of these needy fields.

We have been quite busy in Soonan. We have a boy's middle school of thirty in the first and second years only, and twenty-five boys in preparatory work; also a girl's school of twenty, making us about seventy-five students in all. We could easily double this number if we had the facilities, but this number taxes our capacity to the utmost.

I teach four classes in the Korean and manage the industrial work. All our students work four hours a day for board and tuition. We have seven acres of farming land and at present all our students are very willing to work, although I had a difficult time to convert all of them to the gospel of work.

It costs \$1.25 a month to board and room a student. We need more land, also a building for the girls. At present we have only a straw-roofed house where they eat, live and study, but they are happy for they are in school.

We had five thousand one hundred forty-two patients last year. We have had to turn many away, as we have so much work in the school; and I am supposed to spend considerable time among the churches. We do as much as we can and have to let the rest go.

We have many interesting experiences of which the following are but a few:

A patient begged me to go forty li (fourteen miles) to see a

patient, but I could not possibly get time, so had to refuse. How I need a horse!

A man came one and one-half hours before sunrise and waited to see the smoke from our chimney before calling us. I arose about a half hour before sunrise to build a fire and found him waiting outside. The thermometer was 20° above zero and a strong wind was blowing so the man was almost benumbed with cold. He had traveled four miles. His little boy was sick.

One day I had prayer with a man I thought was dying. As the result, a great blessing was received and the man was healed. He is now, I believe, a thoroughly converted man.

A woman walked twenty miles to have her little girl's eye operated on.

About dark one evening a man came running and said his old father had been gored by a bull. We did not know where the village was, so followed the man and soon came to a good sized creek. As there was no bridge we waded across. The water was about three feet deep and quite swift. We found the man badly bruised, but he is now well and we feel well repaid.

I have had several calls and long trips because of robber raids, but God is working through it all, and we are glad He has given us a part in spreading this glorious message.

Truly the medical work is the entering wedge, and we can not begin to follow up the interests that are awakened. I could not reach all the people in my territory in fifty years, and this is nothing as compared to the condition in China. God calls every able bodied young Seventh-day Adventist to consecrate all for service, so we may say, "Come over and help us."

RILEY RUSSELL, M. D.

Only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion.

—Anna Robertson Brown.

What does your anxiety do? It does not empty to-morrow of its sorrow; but oh! it empties to-day of its strength.

—Ian Maclaren.

Notice . . .

BEGINNING with the January number, THE MEDICAL EVANGELIST will be issued as a monthly, ten copies a year. Occasionally, when we have some very important matter that can not be comprised in sixteen pages, the paper may contain more pages; but in general we aim to maintain it at about its present size.

One of our objects is to help build up the field work in connection with our institutions, especially our city work. Thousands of workers are needed where now there is one. You can help this cause very materially by subscribing for this magazine yourself, and by bringing it to the attention of your friends. DO IT NOW.

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The Nurses' Course begins August 31, 1911.
All the other courses begin September 28, 1911

For further information, address

W. A. RUBLE, M. D., President